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NO. 5.

THE FISHERMAN'S WIFE.

If we want to see a busy fishing town we must go to the County of Norfolk, on the east coast of old England.

Yarmouth, an odd-shaped, fishy-smelling old place—and the largest sea-port town in the County, will carry off the palm in this respect.

It is built on a narrow strip of land between the river and the sea, with five long streets stretching north and south, and one hundred and fifty-six narrow alleys crossing it from east to west.

Of course, you have all heard of Yarmouth bloaters, a cheap dainty, celebrated all over the world.

It is said that in the charter of the town it is required that a hundred herrings should annually be sent free to the sheriffs of Norwich, who are to have them made into twenty-four pies and then forwarded to the queen or king of England.

Close to Yarmouth are great sand banks, very dangerous, and continually changing their shapes, rendering navigation perilous to ships that sail along that part of the coast. On the beach "lookouts"

have been built from which you can get a fine view seaward, including the ships and herring-boats in the roads.

These roads consist of a passage of deep water between the shore and the sand bars, and on those sand bars, which do not appear above the surface of the water, are moored lightships, to warn mariners of the danger in stormy weather.

Far out at sea we may watch the herring-boats coming in, loaded with many thousand fish.

The revenue from the English herring fisheries amounts to many millions of pounds sterling annually, and, in fact, the business has made whole nations prosperous, the Dutch in particular.

The curing of herring was discovered by a Dutch fisherman named Benckel, and two centuries after his death the Emperor Charles V., of Germany, solemnly, and in great state, ate a herring in Benckel's tomb, in honor of the poor fisherman.

Of course, a great many people are employed and interested in the business of fishing, and when the boats sail out for a



"cruise" there is many an anxious heart on shore continually praying for their safe return and good luck in catching fish.

No one can be more anxious and watchful than the fisherman's wife. Daily she seats herself on the beach and watches for the return of the boats; and, when she sees far out over the dark blue water the glimmering sail, how her heart must beat with joy and thankfulness to God for His watchful and protecting care. And, when she recognizes by a well understood signal between herself and husband, on the near approach of the boat, that the "haul" has been a good one, that he returns with a well loaded boat, how doubly thankful is she; for it means comfort at home for the children and herself.

Our picture represents a fisherman's wife hopefully waiting for her husband's return. The sea is calm. By the few clouds seen drifting near the horizon we may infer that a gentle breeze is blowing, sufficient to waft the returning boats to the shore. Let us hope that her anticipations may be realized—a safe return with well laden boats; and then the anxious, sleepless hours passed during the stormy nights will be forgotten, and all will be joy and gladness at home.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued.)

OF all the large towns of Switzerland, Bern has preserved its characteristic features the best, but even in this place, when any new buildings are erected the old style is neglected and the more modern method adopted, so that within the last few years some very nice buildings, so far as architectural beauty is concerned, have been erected. The longest street is nearly one mile in length, and along the middle of this street, as well as of the others, are numerous constantly flowing fountains, from which the people obtain their water for drinking, cooking and other purposes. This water is obtained from springs which are situated about two miles outside the city, and is carried this distance by means of underground pipes.

Most of these fountains are adorned with statues. The most singular one is the *Kindlifresser Brunnen* (Fountain of the Ogre). A grotesque figure surmounts the fountain in the act of devouring a child, while several others who are doomed to suffer the same fate, protrude from his pocket and girdle; below is a troop of armed bears.

It is indeed a noticeable feature that in whatever direction a person looks in this city, the figure of a bear will meet his eye. It seems that while this beast is adopted as the heraldic emblem of the town of Bern, everyone attaches considerable importance to showing it wherever an opportunity is afforded. I do not believe that any of the ancients who worshipped the different beasts thought any more of their idols than the modern Bernese do of thy bear.

Just on the outskirts of the city is a bear's den, in which four of these revered animals are kept. They furnish considerable amusement for the many strangers who come to Bern, and who never leave without having had a view of bruin. These animals are maintained at the public expense, and the people are prohibited from making any offerings except bread or fruit.

An English army officer fell into this den in 1861, and after a short but desperate struggle he was torn to pieces.

About in the middle of the city is what is called the "Clock Tower." This was formerly on the outside of the town and served as a watch tower, but the growth of the city brings it now about in the centre.

On the east side of this tower is a clock, constructed somewhat after the fashion of the one at Strasburg, although not so complicated. At three minutes before the hour of striking a cock gives the signal by flapping his wings and crowing, a harlequin denotes the number of the hour by striking a small bell, while a group of small bears walk around the seated figure of an old man.

The cock then repeats his signal, and almost immediately after a stone figure strikes a large bell in the top of the tower with a hammer, and at the same time an old man with a beard counts the hour by raising his sceptre and opening his mouth, and also turns the hour glass which he holds in his right hand. A bear at the right of this figure also counts the hour by the inclinations of his head. The cock then crows a third time and the performance is ended.

This clock also indicates the day of the week, that of the month, the month of the year, the changes of the moon and the position of the earth as it passes through the different signs of the zodiac.

This tower was built in 1191, but renewed in 1770.

A short distance west is a somewhat similar tower, known as the *Käfigturm*, which is now used as a prison. It was pointed out to me as having afforded a sleeping apartment for one of the Elders from Utah, during one night, because the Elder in question happened to be out late, and, when accosted by the police, could not show his papers. He was therefore imprisoned until the next day, when his trial took place, and he was released after proving the purpose for which he was in the city.

One of the principal buildings is the cathedral, a fine gothic structure, begun in 1421 and completed in 1573, since which time it has once been renewed.

It is 93 yards long, 37 yards broad and 76 feet high. Some of its decorations are very nice, and the balustrade on the roof, which is different between each pair of pillars, is particularly noticeable.

The principal entrance is worthy of note. The sculptures represent the Last Judgment, and prominent among the many figures are the popes and priests, who are represented as having free access to heaven, while many poor creatures who have sinned away the day of grace, are being thrown into the lake of fire and brimstone with pitchforks.

The upper figures on the sides are the ancient prophets, and the lower ones are the apostles and the wise and foolish virgins.

The unfinished tower, from which a person can obtain a view of the surrounding country, is at present 131 feet high, and is covered with an ugly tiled roof.

The interior of the cathedral shows the gray stone of which the walls are built, and the beauty consists mostly of the sculpture and carving which adorn the inside. The organ here rivals the celebrated instrument in Freiburg for sweetness of tone and beauty of construction.

There are two monuments on the inside of the building, one to Berthold V., the founder of the city, and the other to Friedrich von Steiger, a former magistrate. This is surrounded by six black marble slabs bearing the names of 702 Bernese who were killed in an engagement with the French, on the 5th of March, 1798, near Zollikofen, six miles north of Bern.

In the open place in front of the cathedral is a bronze statue of Rudolph von Erlach, who is noted for having gained a signal victory over the allied forces of several cantons in the year 1339, at Laupen, when he commanded the Bernese. The body of this chieftain lies buried under the floor of one of the oldest churches in Switzerland, about half an hour's walk from Bern.

A terrace which was formerly a churchyard, but is now a shady promenade, is by the side of the cathedral.

The Federal Council Hall is another nice large building. It was completed in 1857, being built of light-colored sandstone in the Florentine style. The national councils hold their sessions in this building, generally in the month of July, and at this time visitors are admitted to hear the discussions. Debates are carried on in the French, German or Italian languages, and all resolutions, motions and decisions are always announced in both French and German.

(*To be Continued.*)

TEMPLES.

BY DANIEL TYLER.

(Continued from page 38).

I WILL now call your attention again to the 4th chapter of Micah, the ancient prophet, that you may see how plainly he points out the persecutions of the Saints and their expulsion from Missouri.

After speaking of the Zion of God being established "in the last days," just prior to the gathering of the Jews at Jerusalem, he beholds Zion in great trouble and crying aloud for deliverance.

He says: "Now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered: there the Lord shall redeem thee from the hands of thine enemies."

This was literally fulfilled. In 1833 the Saints were driven from the city of Zion spoken of above, and after a short stay in Clay County, located a city called Far West, in Caldwell County.

Here they dwelt until the winter of 1838-1839, when they were again driven out, and settled in Illinois.

Caldwell County, Missouri, was mostly prairie, which signifies "field." Now by reading the above scripture you will see that after the Saints should be driven out of the city they should dwell in the field (or prairie), but not permanently, as from there they should "go even to Babylon."

The writer on one occasion, about a year before this last expulsion, called the attention of several of the Elders to this passage, and predicted that we should again be driven. As they had been driven out of the city under the circumstances indicated by the prophet, and were then dwelling in a broad, open field, he was very sanguine that the entire prediction would be realized.

The Elders could not see the point, as all was peace at the time, and they thought always would be. It was, however, verified, I believe, in less than a year.

The revelations through the Prophet Joseph Smith pointed equally plain to the driving from the city of Zion, but the Saints did not understand them. In fact so sanguine were some that if they did not consent they need not go, that a few returned to Independence, in Jackson County, and were cruelly beaten by the mob, and barely escaped with their lives.

The prophet Micah predicted that after leaving the field and going to Babylon, they should be delivered from the enemies who drove them out.

This was literally fulfilled by the kind reception they met after leaving Missouri and settling in Illinois, although that State drove them out afterwards. But they were also delivered again, and settled in these peaceful vales.

We may again see dark times, but if we as a people keep the commandments of God, we shall in the future, as in the past, be delivered from all our enemies.

Both ancient and modern revelation tells us that the kingdom will not be thrown down or given to another people, but will eventually prevail over all others.

As individuals, any of us may fall away and be lost, but no one ever apostatized while faithful in the gospel or ever will. The term faithfulness implies not only singing, praying, paying tithing, donating to the poor, etc., but keeping all the commandments: and, although we may keep all others, if we fail to build temples and perform the work in them, all will be like the tinkling cymbal.

If we expect to be exalted we must save the dead as well as ourselves.

(*To be Continued.*)

FULFILLMENT OF REVELATION AND PROPHECY.

BY R. C.

ON Sunday, the last day of December, 1849, the Saints living at Kanesville were assembled together for worship in their bowery. Elder Orson Hyde was presiding. When the services were about to close he arose from his seat and told the people he had got a revelation from the Lord for them.

It called forth in the minds of the congregation an anxious enquiry at once as to what this revelation could be.

He then proceeded to say it was that the people on the following morning, before the sun rose upon the birth of a new year, should come and deliver into the bowery, for the benefit of the poor, a goodly portion of their flour, corn-meal, beef, mutton, pork, chickens, cheese, butter, eggs, bread, pies, cakes, potatoes and vegetables. He also called upon the merchants of Kanesville to liberally contribute of their calicoes and dry goods, as well as their tea, coffee and sugar.

He also prophesied at the same time in the name of the God of Israel, that whosoever should have these things delivered before the sun should dawn on the year 1850, should be blest beyond measure, and that it should return upon their heads four-fold in what they should set their hands to do, and that they should prosper exceedingly.

The writer of this article was present on that auspicious morning, and witnessed the great tide of offerings that came pouring in. The farmer, the artisan and all who could contribute, cheerfully brought into what might then be called the Lord's store house, of the good things they possessed.

Many came a distance of five or six miles, until it seemed at last that every requisition made upon them was fully responded to.

Even our outside friends, the merchants, were not slack in answering this call. The dry goods and groceries were on hand also, for all appeared to be moved by the influence of Elder Hyde's prophetic declarations—that they should have four-fold, and should be prospered exceedingly.

The poor had these things dealt out to them unsparingly, mostly by the Elder's own hands, and those who received

these gifts rejoiced in the feast so profusely imparted, and it appeared to them a year of jubilee.

"But," my young readers will ask: "What about the reward for these generous donations? What about the four fold? Did not this part of Apostle Hyde's words fall to the ground?"

I will bear testimony to this also, which was as interesting as was the call made for the good things for the poor.

At the time the revelation and these declarations were given, corn was selling at forty to fifty cents per bushel, and a drug in the market at that. But the farmers were told not to waste their corn and vegetables, but to save them.

Early in the following spring, the miners and gold seekers *en route* to California came flocking into Kanesville by hundreds, and were held there, through the lateness of the season, until April, and many until the latter end of May.

During those months corn was selling for cash at \$2.00 per bushel, and almost everything else that was raised sold at proportionate rates.

Nor was this all; every kind of business was animated. The blacksmiths and wagon makers were kept constantly busy, shoeing horses and repairing wagons. Many were also engaged in making trades. The emigrants were under the necessity of exchanging their battered wagons for a stronger kind, and to replace their jaded animals with others in better order.

Many of their old wagons had to be sold at nominal prices. Much of their overcharged freight had to be left and sold for what it would fetch.

Frequently one, and occasionally two auctioneers might be seen knocking off useful articles at one time, some of them new, and sold at half the usual cost. Many of the Saints were thus enabled to fit themselves out for the journey across the plains.

Perhaps I have written enough to show how God honors His servants and fulfills their words when uttered by the power of the Holy Ghost.

HISTORY OF THE CHURCH.

WE have, in the past volumes of the JUVENILE INSTRUCTOR, endeavored to give you a biography of the Prophet Joseph Smith. Those of our readers who have followed us in that history have obtained many particulars concerning his life, the building up and spread of the Church, and the trials, persecutions and difficulties the Saints have had to contend with, which are of great interest to all who love the truth. We feel that we have not done the great Prophet of the last dispensation the justice that he merits, not because we do not have the disposition to do so, but because we have not the ability. It requires more than mortal knowledge to grasp the full value to the human race of such a life as his. With our present knowledge, who can properly estimate the effect the qualities which he possessed and exhibited have had upon mankind? The biographer and historian can describe scenes, circumstances and events, but when they go beyond this in the case of a man like the Prophet Joseph, and attempt to show all the benefits and results accomplished by his life and labors, the description fails to be complete, from the fact that his life and labors still continue to exert their influence upon mankind, and will do so throughout all time, and, shall we not say, throughout eternity, too?

We shall now turn our attention to the history of the Church from the date of the occurrences described in our last numbers. There are many events and circumstances connected with this

history which possess very great interest to all Latter-day Saints, and with which the children should become familiar. We shall endeavor, with the help of the Spirit, to make these as plain and simple to their understanding as we can, so that the reading will afford both profit and pleasure to all.

President Brigham Young is the most prominent figure in this history, and though it is not called his history, there will necessarily be many details given of his life in describing scenes and transactions in which he has acted so conspicuously.

The grandfather of President Brigham Young was Joseph Young, who was a physician and surgeon in what is known as the French and Indian war. He was killed by an accident in 1769. John Young, the father of the President, was born March 7th, 1763, in Hopkinton, Massachusetts. When sixteen years of age he enlisted in the revolutionary army, and served under General Washington. He saw considerable service, as he was in three engagements in his native State and in New Jersey. When about 22 years of age (1785) he married Nabby Howe. She became the mother of eleven children—five sons and six daughters. In the order of their birth, their names were: Nancy, Fanny, Rhoda, John, Nabby, Susannah, Joseph, Phinehas Howe, Brigham, Louisa and Lorenzo Dow. In January, 1801, the family moved from Hopkinton to Whitingham, Windham County, Vermont, at which place President Brigham Young was born June 1st, 1801. Here they dwelt three years, and then moved to Sherburn, Chenango County, State of New York. In those days that country was a comparative wilderness, and the labor of opening farms, cultivating the earth and providing the means of subsistence was very severe. Comforts were not so plentiful in those days as they are in ours. Machinery has wrought wonders since then in multiplying and cheapening many articles by which the comfort of the poor is greatly increased. In a new country even now the life of a settler is one of toil, and in many instances, privation; but it was particularly so in the days of the President's childhood. Then there were no railroads, no telegraph wires, no means of speedy communication between the country and the cities. The people had to depend upon horses and oxen to carry them from place to place, as we who live in this country had to do until the railroad was built. Money also was very scarce. The President's father followed farming, and worked hard at clearing new land; he and his family endured all the toils, privations and hardships which were incident in those days to a settler's life.

(To be Continued.)

INCIDENTS OF MISSIONARY LIFE.

BY H. G. B.

WE are informed in the book of Doctrine and Covenants, see. 42, verse 6, that the Elders are to travel "two and two," and in see. 84, verse 105 (latest edition) that the strong in spirit are to take with them the weak. That is, as I understand it, those that are experienced are to take with them the inexperienced.

Thus has it always transpired in my missionary labors.

The first mission I ever was called upon to perform was to the State of Virginia, in 1811. During that mission I traveled successively with Elders Sebert C. Shelton, Chapman Duncan and Robert Hamilton.

These Elders had more experience than I had, consequently, it was very natural for me to depend upon them to do the preaching, allowing the burden of our labors to rest upon their

shoulders. But if they had humored me, and allowed me to shirk my legitimate share of the work, I am satisfied that I would have failed to succeed on that mission.

They, however, took great pains to see that I should not neglect my share in all the labors. They put me forward, and not unfrequently managed to leave me to fill appointments alone, and sometimes to travel alone for a week or two at a time. This left me to depend upon God and His Spirit entirely, and I can truly testify that this course was very valuable to me. I was often very much surprised and encouraged at the assistance afforded me through the Spirit on these occasions.

Since that first mission I have been sent on many others, and have traveled with seventeen other Elders at different times, most of whom were without experience. Among these were several more or less like I had been—backward, and inclined to shirk the responsibility of preaching.

I have had to resort to some pretty sharp management in breaking them in. A few of these instances I will relate.

When Elder Moses Thatcher was only between fifteen and sixteen years of age, he traveled with me as a missionary in California.

He was naturally inclined to modesty and diffidence, and said to me one day that he would black our boots, curry and saddle our horses, and do all that was to be done except the preaching, if I would do that part of the work and excuse him.

Naturally I entertained a great amount of sympathy for him, on account of his extreme youth, also because I remembered my own shortcomings when out on my first mission, during which time nothing ever so frightened me as the thoughts of being called upon to arise and try to preach. I therefore favored him until I thought it unwise and an injury to him to indulge him farther.

Having been invited to visit and preach in a new locality, I asked Elder T. to take some tracts and visit the place, and see the trustees of the school house. If the liberty to preach in the house was granted, then he was to proceed to notify the neighborhood of the meeting, distributing the pamphlets as he went. I also told him if anything happened to prevent my being there he was to fill the appointment.

At this he trembled, and with a face white with fear he begged me not to fail to be there, until I nearly repented of my intention.

He succeeded in obtaining the use of the house, and in notifying the people he came upon a quilting party of women and girls, who readily promised to be at the meeting, provided he (Elder T.) would preach.

He replied that his colleague would most likely do the preaching. But it turned out otherwise, and Elder T. was left to his fate; but he filled his appointment like a man.

Judging from the report that spread from that meeting, Elder T. preached as good a discourse then as at any time since, and probably with greater satisfaction to himself.

From that time forward he never failed to do his part in our labors, and I have no doubt that he looks back upon that achievement as one of the greatest of a very eventful and useful life.

Elder J. D. H. McAllister traveled with me in Arkansas, and for the first two months of our labors, when called upon to talk, would not occupy above five minutes, and often not half that time. It would then occur to him that the audience would rather hear some one else than him, after which he would not possess courage to try to talk longer, and would take his seat.

He would often say that he could not account for his being called on a mission. "What can I do? I do not even know that this latter-day work is true. My father has often borne testimony that he knew this work to be true. He is a good man and I believe his testimony, but I do not know it to be true for myself."

However, an opportunity occurred that dispelled all these doubts, and planted in the place thereof, facts and certainties.

I had taken a severe cold, and was so hoarse that I could not talk. A meeting was to be held, and at that meeting some one would have to preach.

The only alternative was for him to attend and do the preaching. To do this he had to travel five or six miles across the "slashes," face a large congregation composed almost entirely of strangers, and do all the preaching, and that, too, alone.

I never, while in that country, heard the last of the praises heaped upon him by the people for the "best sermon" they had ever listened to. He had no difficulty in testifying to the divinity of the great latter-day work. The Holy Spirit rested upon him, and he could not keep back this testimony, which was as new to him as it was to those that heard him.

That day's work is no doubt remembered by him with the greatest pleasure of any event of his life, and will prove as profitable as any in his future career.

Elder H. K. Coray was the most bashful of all the young Elders I had ever traveled with, and it was more than a year before he overcame this fault. I had almost despaired of his ever making a success as a missionary. But I am proud to say he did finally succeed, and during the last year of our labors together, through the blessings of the Holy Spirit, he became an able speaker, and our hearers listened to him in rapt attention.

He has often said that the experience he gained during that mission was worth more to him than all the wealth of the world.

I could refer to the experiences of many other Elders who have traveled with me, which were, in many instances, similar to those that I have related. Some of them have been so far discouraged that they would weep like a child; others would beg of me to release them and let them return home, who at brighter moments would charge me not to permit such a thing, as they did not wish to disgrace themselves or their parents.

I can think of nothing that would so blight a young Elder's future usefulness and destiny as a failure to make a success of his mission, or any work that the priesthood may have set him apart to do. And I feel it my duty in this connection to bear my testimony to the truth contained in the book of Doctrine and Covenants, that has never failed to be verified in my experience, and in that of all other Elders whose labors have come within my observation. These promises are as follows:

"Any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst." (sec. 84, verse 80).

"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (verse 85).

I have written the above incidents of missionary life and made these quotations in connection with them for the encouragement of young Elders now on missions, and the thousands of boys and young men that may, and will yet have to take missions to the many nations of the earth.

The Juvenile Instructor.

GEORGE Q. CANNON. - - - - EDITOR.

SALT LAKE CITY, MARCH 1, 1881.

EDITORIAL THOUGHTS.



THE Latter-day Saints are frequently charged by those who differ from them religiously, with having no independence of spirit. The leaders of the Saints—those who officiate in the priesthood—are credited with being shrewd, calculating and crafty men. But the great mass of the people, it is claimed, are ignorant and unwilling to think for themselves, or incapable of doing so, and follow blindly and servilely the dictates of the leaders.

The people who make such charges as these against the Saints are perhaps not aware, or if so, do not stop to consider that the history of the Saints, as individuals and as a Church, offers the best possible refutation to such a base slander.

In the first place, let us consider what is meant by independence of mind or spirit. One who forms an opinion of his own upon any subject that comes before him, and is capable of acting in accordance with that opinion, without regard to what others may say or think about it, is generally regarded as a person of independence of mind.

Now what does history show about the Latter-day Saints? They are a people who have been gathered from the various nations of the earth, in accordance with what they have conceived to be a religious duty. They are a people who, as solitary families or individuals in their old homes in the world, were willing to forsake the religious creeds or skeptical notions they formerly adhered to, and embrace another doctrine which appeared to them more consistent.

This they did, not because the new religion was fashionable, nor because all their friends had embraced it, and it was popular for them to do so; but because they conceived it to be right.

They did it in most cases with a certain knowledge that the act would subject them to the scoffs and ridicule of their former associates. They did it in many cases knowing that they would be despised and disowned for it by their relatives. They did it knowing that they would have to face the opposition and persecution of a bigoted and hostile world, with only God to rely upon for strength to withstand it.

Does this look as if they lacked independence—as if they were incapable of thinking or acting for themselves? On the contrary, it proves that they, of all people living, are possessed of true independence: an independence that enables them to serve God and do what they know to be right, regardless of public opinion.

It requires far more independence sometimes to obey, and to be led in wisdom, than to disobey and refuse to be so led.

Thousands of people in the world have acknowledged that the doctrines taught by the Latter-day Saints were true, and that there was something more than mortal power connected with the Church which they represent, and yet they lacked

the independence and moral courage necessary to come out boldly and embrace such an unpopular creed.

It is a false idea of independence that leads a man to disregard wise counsel and oppose the truth merely to show that he has a mind and will of his own.

It is such an independence as this that prompts persons of honorable connections to commit crimes and bring disgrace upon their family name. Such an independence is inspired by the devil, and will lead to perdition.

Yet it is this kind of independence that the world generally would like to have the Saints manifest.

We trust that the young Latter-day Saints who read this will emulate the independence of their parents.

Remember, boys and girls, that you can show true independence better by obeying what reason and the Spirit of God tells you is the truth—by listening to and following the counsels of the priesthood of God, than you can by disregarding them, as the popular clamor of the world dictates.

It is your right to exercise your will power. It is your right to know of the correctness or falsity of whatever you hear taught as doctrine. And if you live pure lives, and study true principles, and seek for the light of the Holy Spirit, you can have this knowledge. But you can never gain it by taking an opposite course.

THE Third Book of the FAITH-PROMOTING SERIES, written by President Wilford Woodruff, and entitled "LEAVES FROM MY JOURNAL," is now issued, and ready for sale.

It is larger than either *My First Mission* or *A String of Pearls*, being 101 pages in all, or 96 pages exclusive of the Preface, Contents, etc.

The following is from the Preface of the work:

"Brother Woodruff is a remarkable man. Few men now living, who have followed the quiet and peaceful pursuits of life, have had such an interesting and eventful experience as he has. Few, if any in this age, have spent a more active and useful life. Certainly no man living has been more particular about recording with his own hand, in a daily journal, during half a century, the events of his own career and the things that have come under his observation. His elaborate journal has always been one of the principal sources from which the Church history has been compiled.

"Possessed of wonderful energy and determination, and mighty faith, Brother Woodruff has labored long and with great success in the Church. He has ever had a definite object in view—to know the will of the Almighty and to do it. No amount of self-denial has been too great for him to cheerfully endure for the advancement of the cause of God. No labor required of the Saints has been considered by him too onerous to engage in with his own hands.

"Satan, knowing the power for good that Brother Woodruff would be, if permitted to live, has often sought to effect his destruction.

"The adventures, accidents and hair-breadth escapes that he has met with, are scarcely equalled by the record that the former apostle, Paul, has left us of his life.

"The power of God has been manifested in a most remarkable manner in preserving Brother Woodruff's life. Considering the number of bones he has had broken, and other bodily injuries he has received, it is certainly wonderful that now, at the age of seventy-four years, he is such a sound, well-preserved man. God grant that his health and usefulness may continue for many years to come."

CONTENTION.

THE little brother and sister we here see returning from school have got into a dispute, which, if their looks tell the truth, must have caused very bitter feelings between them.

He says, "It isn't!" in the most snappish manner possible. She looks defiantly at him, and replies, quite as snappishly, "I know it is! There, now!" Then she begins to sob, and says, "I'm not going to school with you any more!"

And he replies spitefully, "I don't want you to. I'd be glad if you couldn't!"

Cruel words, hastily spoken! How badly he would feel if they should come true! If anything should happen to his little sister, such as sickness or death, to prevent him from ever having her company, he would never forgive himself for the cruel remark.

But he does not think of any such possible calamity. The contention between them has aroused his anger towards his sister, and he feels ready to say or do almost anything to spite her. But they may go on contending and contradicting each other all the way home, and not feel any better for it, but much worse.

How much better it would be for them to return from school plucking flowers by the way, to carry home to their mother, and admire the beautiful scenery along their path!

With their present feelings they see nothing in the bright flowers or pretty foliage, or smooth grass, or clear, rippling stream of water, or the twittering birds to admire.

They do not think of the goodness of God in surrounding them with all these nice things, and blessing them with kind parents. Their hatred for each other shuts out all such feelings of admiration, love or gratitude. And all this because of each striving for the mastery in a little, petty dispute. How much better it would be for this boy and girl, and all other persons, too, who are in the habit of contending, if they could remember and act upon the old axiom:

"Where two discourse, if the one's anger rise,
The man who lets the contest fall is wise."

Contention has been the origin of some of the most bitter feuds and bloody quarrels that ever disgraced this earth.

Disputes that are engaged in by two or more persons, each striving for the mastery, are seldom, scarcely ever, attended with good results. This is why the Latter-day Saints have been cautioned so frequently and so pointedly against

indulging in debate, especially upon religious topics, for, as an old writer has said, "Religious contention is the devil's harpest."

An incident showing the evils of contention is related in the history of the Prophet Joseph Smith. In 1835 while living in Kirtland, the prophet went one evening with some friends to visit at his father's house. When they arrived there they found some of the young Elders assembled and about to engage in a debate upon the subject of miracles.

The prophet made the following comment upon the occasion in his history:

"I discovered in this debate, much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favorable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate

their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly, and with due deference to the opinions of others, and with an eye single to the glory of God."

Subsequently, the same young Elders met at the house of Wm. Smith (brother to the prophet), for the purpose of debating, and one of their meetings there was attended by Joseph and Hyrum Smith.

At the close of the debate some remarks were made about the impropriety of continuing such a practice, and William Smith who was determined to have the meetings continue, became so enraged that he actually struck his brother, the prophet.

The prophet in alluding to this in his history, merely says:

"Brother William opposed these measures, and insisted on having another question proposed, and at length became much enraged, particularly at me, and used violence upon my person, and also upon Elder J. Carter, and some others, for which I am grieved beyond description, and can only pray God to forgive him, inasmuch as he repents of his wickedness, and humbles himself before the Lord."

The aged father and mother of the prophet were "sorely afflicted in mind on account of that occurrence," as well they might be, and his brother Hyrum felt very badly about it also. Two days after this happened the prophet records in his journal:

"Brother Hyrum Smith called to see me, and read a letter that he received from William, in which he asked forgiveness for the abuse he offered to him (Hyrum) at the debate. He tarried most of the forenoon, and conversed freely with me upon the subject,



of the difficulty existing between me and brother William. He said that he was perfectly satisfied with the course I had taken in rebuking him in his wickedness; but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and, in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day."

What nobility of character is manifest in these sentiments expressed by the prophet. The love that he entertained for his brother Hyrum continued unabated through life, and almost the last words he ever uttered in life were "O, dear brother Hyrum!"

William Smith survived his brethren, and though he doubtless had Joseph's full and free forgiveness for his rash act, we can fancy what his feelings must ever have been on reflecting about it.

Let it be a warning to all boys and girls now growing up in our Church to avoid contention and its results.

Letters From The Boys.

LEEDS, UTAH,
February 18, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I now make my first attempt to write you a few lines.

I love to go to Primary Association meeting and to Sunday school; and I love to read the JUVENILE INSTRUCTOR and all the Church books, such as George Q. Cannon's *First Mission*.

Your pieces in the JUVENILE INSTRUCTOR are read in our Sunday school, and are very interesting. Our teacher tells us Bible and Book of Mormon stories.

I remain your brother in the gospel,

GEO. H. CROSBY.

LEEDS, UTAH,
February 18, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I make my first attempt to write you a short letter. I hope you will excuse me if I make any mistakes.

I belong to the Primary Association, and I like it very much.

We have a very good Sunday school, which I attend regularly. Our superintendent makes the school interesting with reading and answering questions, and telling Bible stories.

I hope you will continue to write to us.

I remain your brother in the Church,

BENJAMIN B. CROSBY.

OGDEN CITY,
February 19, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—You see by this that I am not "scared out" yet. I find that you have criticized my last letter, in No. 3 of the INSTRUCTOR.

Well, I thank you for it, and I do not believe that I will soon, if ever, forget the instructions given there. I feel like saying, "Criticize my writing as much as you can." I know that it does me good; it shows me where I have made a mistake, and gives

me a better chance to improve, whereas if the faults should be hid, and my writing spoken of favorably, I would continue in the same errors. Besides, I would not respect a person that would flatter me for my work, instead of pointing out to me my faults, for fear of hurting my feelings.

When I spoke of difference in history I referred to the historians. Some claim one fact to be true, while others gainsay it. I have read about the governments of Greece and Rome, of their rising, of their customs and laws, of their splendor, arts and sciences, and lastly, of their downfall.

It all shows to me that where a power is made and sustained by man, it will only exist for a time, while the work made by Almighty God will stand forever.

It may be as you say, that what I think dry and uninteresting, might be precious literature when placed in the hands of scientific men who understand it.

I will try after this to use as good language as I can, and I feel to continue and improve.

Forever your friend,
J. V. BLUTH.

WASHINGTON,
February 22, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I feel it my duty to keep up my correspondence as I agreed to do, although it has been some time since I wrote my last piece.

In my last letter I gave you an account of a small part of the Arizona country, and told you I would continue on the same subject.

The place that I last mentioned is a grand and very interesting region, and a nice place to spend the long, hot sunny days of summer.

The tall pines, as well as the low cedars, and ledges of rocks which hang over the small springs, afford most beautiful resting places for the thirsty herdsman, and also for the hungry Indian who wanders through the woods in search of food, which is not easily obtained.

There is now and then a small rabbit to be seen, but even these animals have been chased so much that there are now but few of them to be found.

Great numbers of wolves and foxes are also to be found there, but are unfit for food because there is so little flesh on them. They are not rejected on account of their taste, for even the lizards and snakes, which are quite plentiful, and also the small worms, are eaten by the Indians of the vicinity.

The raiment of the Indians is very limited, and very often their bare skin is exposed to the scorching sun and even to the piercing breezes of December.

As I said before, there are many signs of ancient inhabitants, who I suppose were a race of Indians, and from the appearance of things they were more industrious than those that now occupy that land.

The greater portion of the natives have received the gospel. Although they are a low, degraded race, we know that they are yet to become as bright and intelligent as we are, and will go far ahead of many of us in the work of God if we do not take hold and unite in the kingdom, as God has commanded us to do. But I fear we will not do it until we are scourged and driven to it, as has been predicted.

I hope this will not have to be the case; but if we will not come to it in any other way let the scourges come, and I pray for God to send them for our sakes, lest we be overtaken with the pride of the world, in which case it would have been better if we had never been born.

We will have to acknowledge the hand of the Lord in all things.

I have some good advice to offer to my young friends and brothers and sisters in the gospel, in regard to this fallen people which I have spoken of.

We have the book which was taken from the plates of Nephi and translated into our language by the Prophet Joseph Smith,

through the help of God, which is now called the Book of Mormon.

My young brothers and sisters, as well as the older ones, let me advise you to read that book if you want to find something interesting and beneficial.

There we can learn many things, and see that events are being brought to pass every day, that were predicted hundreds of years ago.

These dark-skinned heathens that we see from day to day are the ones who are to fulfill many of these predictions, and bring about the great work which is to be done in the latter days. They are now making rapid progress towards it, and, young brethren, one and all, if our fathers will not take hold and roll forth this work, let us take hold and bear it off, and build up the united order and obey all the laws of God.

Though the world may persecute us and mob us, let us acknowledge the hand of God in all things. Our hope is in the time that is yet to come, and all that we want to do is to remain faithful and keep the commandments of God while upon this earth.

I rejoice in the privilege I have, and will continue to improve it to the best of my ability.

Your brother in the gospel,

WILLIAM WALLACE RUBEY.

Letter from a Girl.

SUMMIT CREEK, IRON Co.,

February 24, 1881.

Mrs. Hannah T. King,

DEAR FRIEND:—I now take my pen in hand for the first time to write to you.

I have read all the letters you have sent to the boys. You have not written to the girls for a long time, so I thought I would write to you and put you in mind of the girls once more.

I have been thinking of writing to you for some time.

I know this is the work of God, and I try to do the best I can to build it up.

We have good meetings in this place, although it is not a very large place.

We have young ladies' meetings here every Wednesday night.

I pray that God will bless you, that you may live long upon the earth.

Your sister in the gospel,
MARRILLA DALLEY.

LETTER TO THE BOYS.

SALT LAKE CITY,

February 28th, 1881.

BENJAMIN B. and GEORGE H. CROSBY.—Dear Brethren, I received your letters, and am pleased with the intelligent spirit in which you write, and your appreciation of your teacher and superintendent.

Obedience to legal authorities is the prelude to progression.

You must read my answers to the boys' letters, and among them you will find one for your own.

We have to be brief when we write for the press.

J. V. BIRTH.—I received yours of February 19th. I admire the noble spirit of candor exhibited therein, and am pleased that you received my gentle reproofs in the very spirit in which they were written.

I have decided that you are a gentleman of the right sort; and I rejoice in such a correspondent. Have you read "The

Miracle in Stone," if not, I would wish you to do so; you have a feast in store.

I could not put into suitable words the feelings I had when I first read it.

I hope you can get it. Tell me if you can; and if you read it, give me your thoughts and feelings thereon.

You speak of historians differing. That must be the case. You and I might relate the same affair, and in essentials it would be the same, but our language would differ.

We see this in the four evangelists, Matthew, Mark, Luke and John. They relate the same life of Jesus, but they differ in their recital.

I must not say more, as I have others to write to.

WILLIAM WALLACE RUBEY:—Your letter of February 22nd lies before me. It is very good and instructive, and I would like to answer it seriatim, but as I have many young correspondents this time, I must be brief.

Re-assured I appreciate your letter, and it will be very edifying to the young readers.

You read my letters, of course, to the rest of the boys, and by this means you will get many ideas that may be beneficial, and we must endeavor to avoid tautology, as that is disagreeable.

The country you describe must indeed be interesting, and your remarks thereon are excellent.

You will become a gifted writer. Your descriptive powers are good.

I will write more in my next. Continue to write, as I am very much interested in all you say. You have the very spirit of the gospel of Jesus Christ. Hold it fast.

As ever your friend,

HANNAH T. KING.

LETTERS TO THE GIRLS.

SALT LAKE CITY,

February, 26th, 1881.

DEAR LITTLE GIRLS:

I have been longing to write and tell you how much I think of you, and all that concerns your life here upon the earth.

You read the JUVENILE INSTRUCTOR and must see the letters Sister King writes to the boys. I am sure you are aware there are quite as many little girls as there are little boys, and they need as much teaching and encouragement. If they are not expected to go upon missions and preach the gospel, they will in the future have home missions to fill beside the hearth-stone. Their work will be quite as necessary and important as that of their brothers, and it will require as much care and attention, in training them.

I have been waiting and waiting for some time, almost impatiently, for one of their good friends, and I know they have many, to write to the little girls as I have a great deal of writing to do. But as no one has taken up the subject, and, as I am a great lover of little girls, I feel called upon to take the matter in hand. I would not like to see the girls falling behind the boys in any good thing, but keeping step with them, side by side, walking in the path of virtue and holiness, striving to obtain knowledge and intelligence.

The INSTRUCTOR is intended to instruct and benefit both girls and boys, and neither should be neglected, for both have much to do; and O, how much to learn, to fit them for active duties in the great battle of life!

Small things are often of the greatest consequence, and little duties should ever be faithfully performed, for of small, every-day affairs are human lives made up, and the sum of happiness or misery.

Little children, too, should have the most particular care and attention bestowed upon them, for they will be men and women by and by, and therefore fill the places their fathers and mothers are filling to-day. It will be necessary for them to begin at the beginning, and not despise the day of small things.

Children, do not try to appear like men and women, except in goodness, but be willing to commence with the simplest details of whatever work you have to do, and remember, whatever it is, let it be done well.

I know a great deal about little girls—how they feel, and how they think, and I assure you I have sincere admiration for them; and no wonder, for I was once a little girl myself, and perhaps I may tell you sometime, how I felt and what I used to do.

I have had a great experience, too, with other little girls, in the schoolroom and at home, and I cannot help thinking I am pretty well acquainted with the subject of "little girls." Mind you, I think them very good subjects to talk upon or write about, and in process of time mould into women.

Childhood is a beautiful period of life, and, my dear girls, do try and realize this truth and it will help you to be happy to-day, and thus will you make others happy around you.

You have many blessings, and these you should not forget to be grateful for. Father and mother are always planning to do you good, to add to your comfort, and you should always be loving and gentle to them. That will endear you more closely to them, and to all who know you.

Little children! how bright they make the home! Their sunny faces, their joyous smiles, their touching little ways and engaging, unaffected manners call out the tenderest emotions of the soul. I love to see their little playthings here and there. The tiny shoes and stockings in the family living room make one feel he has a heart, and speak forcibly of innocence and purity.

O, these beautiful children, we have a right to love them.

AUNT EM.

MARILLA DALLEY.—Dear Sister, I received your letter of February 24th, and read it with pleasure.

I assure you I am much interested in the welfare of my young sisters.

I have been appointed to preside over a Young Ladies' Mutual Improvement Association, and the interest I take in them is sometimes too much for me, when I cannot make them all I wish to see them.

I know we have many girls of fine minds and character, but then we have very many who hurt my feeling by their light manners and their frivolity. "Don't care" is written broadly on every part of their physique, and this makes me sad.

I feel that you are not one of these, or you would not have written to me.

Dear sister, I would love to do you good if I had the power, and will certainly answer all your letters.

Allow me to say, always put a capital letter to proper names and a capital for the personal pronoun "I," and never put

"Miss" before you name. The Queen of England only signs plain "Victoria."

Your friend,
H. T. KING.

Correspondence.

ISLE OF DOGS, LONDON,
January 28th, 1881.

Dear Juvenile Instructor,

How pleasant was the sensation of "yours truly" as I unfolded a well stamped package containing eight copies of your worthy self, sent by some unknown friend; which I will read and distribute where they will do the most good.

I am proud of you, my dear JUVENILE. At home or abroad, on the land or the sea, you are able to interest and instruct, and a fourteen years' acquaintance has only increased my good opinion of you.

I hope you continue your portly visits to the 13th Ward, where you have ever been a welcome visitor. I can recommend you as a "Peoples' Ticket" which all are safe in voting for, and, as usual, you can count on me for the coming volume.

I am experiencing the usual lot and good fortune of a "Mormon tramp," and feel grateful to my Heavenly Father for His many blessings, for without His aid I am poor indeed, and if I do good to any but myself I know whom to thank.

Traveling in the way we do, we sometimes run against an item, and if we Elders were "newspaper men," we could fill a book. As it is, we jot it down in our journals and pass on.

I will, however, venture to send you one incident in our experience.

A few weeks ago Elder Joseph A. Jennings and I were in my native town, Dover, and on a Sunday morning found ourselves in the Wesleyan Sunday school that I attended when a youngster.

The superintendent thereof cordially greeted us, as I informed him of my early connection with that school some twenty-seven years ago. His interest in us was further increased by learning we were from America, and interested in the Sunday school work.

Several teachers being absent, he invited Brother Joseph to take charge of a class of girls and myself a class of boys, which we did to their entire satisfaction, as young folks are fond of a change, and they had quite a change *that* morning at least.

After the morning session we were invited to be present in the afternoon the superintendent suggesting that I address the school.

Overcoming my natural diffidence I consented, and 2:30 p.m., found Joseph and myself each with a class of as unruly boys as ever tried the patience of a Sunday school teacher; but North American experience subdued them at last.

Class exercises being over, the "gentleman from America who had attended that school when a boy," was invited to the pulpit and gave out a hymn from the Sankey collection, which, with the aid of an organ, was very well rendered by the school.

The "gentleman from America" then expressed his satisfaction at being present and recalled some of his early experience in that same school room, and the mottoes "Remember the Sabbath," "Feed my lambs," etc., that he saw on the walls there reminded him of his Sunday school and people, and made him feel quite at home, etc.

Continuing, he related how, some twenty-five years ago, he and his mother crossed the Atlantic, stayed a few years in Boston, then, after some two weeks' travel by train, and steamboat up the mighty Missouri, started westward in company of some five hundred others, people of faith in God, who morning and night, gathered together and offered up their prayers to Israel's God. In this band of God-fearing people, with the usual incidents of camp life, he traveled some thirteen weeks over the great American plains

and through the Rocky Mountains, and found himself in Salt Lake City, among the Latter-day Saints, or "Mormons," so-called, among whom he had happily lived ever since, and found them a good, honest, God-fearing people, etc.

At this point of the discourse several pairs of eyes were wide open, and a decided sensation was manifested by some of the heads of the school, and the younger ones seemed quite interested.

An account of our general Sunday school jubilees, statistics, persecutions, etc., briefly stated, followed.

I thanked them generally, and the superintendent particularly, for the courtesies extended, and gave notice that if their superintendent ever visited Salt Lake City we would be pleased to reciprocate, promising him a good school in the 15th Ward, of some two hundred and fifty members, to speak to.

He made a few, very few, remarks, and asked me to dismiss with prayer, which I did, and afterwards enjoyed a good chat with several of the teachers, in which Elder Jennings took an active part.

Well, God bless Utah's faithful Sunday school teachers, at whose monthly meetings, in Salt Lake City, I am frequently present in mind, and taking in the "Goddardisms" of Brother George, and can see his "clear" head, oh! so plainly.

Well, forgive me, dear JUVENILE, just this once, for the length of this letter, and I'll never do so again, and remain as ever

Yours in the gospel
T. C. GRIGGS.

COMMON SCRIPTURE SAYINGS.

BY S. F. D.

THERE are many sayings common among Latter-day Saints which no doubt puzzle the young and cause them to wonder: "Why should it be so?" and "How is it to be?" etc.

We are told that this is "the dispensation of the fullness of times," and, unlike the Christian world generally, who believe the Lord is some mysterious, incomprehensible myth, we have been taught that He is a great and merciful Father, in whom all fullness dwells; that in His image we were created; that He has endowed each of His sons and daughters with some portion of every attribute and passion of His nature. This being the case, all these sayings which emanate from Him are calculated to edify and instruct us; and always harmonize perfectly to those who have sought diligently and obtained the Holy Spirit, which bringeth understanding of His ways.

A dispensation of the gospel is a time in which the Lord reveals His will, and confers the holy priesthood upon man in the flesh, with power to bind on earth and in heaven; and when the keys to build up and establish His kingdom are given to men on the earth.

"But," says one of our little readers, "what is the priesthood that can bind on earth and in heaven? What are those keys so often spoken of? and, finally, Why is this characterized as the dispensation of the fullness of times?"

The priesthood is the power of God delegated to man on the earth, the authority necessary to enable any person to minister in those ordinances which all men and women must receive in order to fit and qualify themselves to dwell in His presence. And they upon whom this authority is conferred, who will yield obedience to its dictation and strive continually to learn the things of God, will be "led into all truth." As the Lord has appointed that all ordination work necessary to prepare us for the next state of existence must be done by those still in the flesh, they who officiate in these ordinances must possess authority which extends beyond the narrow limits of this temporal stage of action, or what would it avail those

who receive the ordinances when beyond the grave? Hence the necessity of the authority to bind on earth and in heaven, which is the authority of the priesthood.

The keys so often spoken of in the word of the Lord include the power to obtain knowledge; for those who have the keys and power of the priesthood can enter the doors that lead to the light and intelligence which emanate from God, and receive knowledge relative to His work on the earth, and can impart to the children of men those things which in His wisdom He chooses to communicate to them.

This is called "the dispensation of the fullness of times," because all the keys which have ever been conferred upon men in all ages of the world were given to Joseph Smith, with the assurance that the work should no more be thrown down; because it is the preparatory work for ushering in the glad millennium, when our blessed Savior will live and reign on the earth for a thousand years. During that time Satan will be bound, and will have no power on the earth. The nations will then learn war no more, but will be subject to the law which proceeds out of Zion. The islands and continents will again unite, and be as they were before the earth was divided. "Israel will be gathered from her long dispersion," and temples will be reared to the Most High, in which to do the work for all who have died without a knowledge of the gospel back to the days of Father Adam.

Children, these are but a few of the main features of the bright and glorious future which lies before us. We should prepare ourselves to perform our several parts in this future work. The following beautiful lines by Longfellow will apply to every one of us:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle;
Be a hero in the strife."
* * * * *
"Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time."
* * * * *
"Let us, then, be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn'to labor and to wait."

A TOAD MARKET.—Among the many curious sights to be seen in Paris is a toad market, where toads are sold. Toads are sold by the barrel. Think of it! Toads selling like potatoes. Who buys them? Vegetable gardeners. To eat? Not at all. For the reason that toads devour the insects that would otherwise devour the vegetables. Let us watch them. The man in a blouse bares his arm and thrusts his open hand into the slimy swarm and brings up one, two three or four gymnastic toads, wriggling and writhing. He points out the merits and delivers them in a box by the dozen to the eager market gardener, who takes his choice and pays his price. The buying and selling is done expeditiously and quietly, and the profit to the vendors is great. Of course a good many people suppose the French people eat them; but this is a great mistake. They eat frogs, but a frog differs from a toad as a chicken differs from a crow.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

GLADLY MEETING.

MUSIC BY A FLAT.

Glad - ly meet - ing, kind - ly greeting, On this prec - ious meeting day, Sinful thoughts be all for -
saken— Ev'ry seat is qui - et taken— Let each heart to God a - wak - en. While we sing and pray.

Gladly meeting,
Kindly greeting,
Let us all unite in heart,
While the throne we're all addressing.
And our sinful ways confessing,
Let us seek a heavenly blessing,
Ere we hence depart.

Gladly meeting,
Kindly greeting,
As each meeting shall return,
May our minds by study brighten—
May our aspirations highten,
And may grace our souls enlighten
While we strive to learn.

THREE PRICELESS GEMS:
VIRTUE, LOVE AND TRUTH

BY W. CLEGG.

The worth of virtue can never be told;
It is far more precious than glittering gold.
Creating expressions of exquisite grace,
Bathing in beauty the human face,
It frameth a conscience pure as the snow,
And grandly with honor adorns the brow;
Under its aspect, unspeakably sweet,
Health, contentment and happiness meet.

True love is a prize that cannot be bought;
Its price is not found in the range of thought.
Uniting our hearts in the bonds of joy,
Which time cannot sever, nor death destroy,
The pure quintessence of Heaven's delight,
It cometh to us from the realms of light;
It looked with compassion on fallen man,
And prompted redemption's wondrous plan.

And thou, unsullied, imperial truth,
That shinest forever in fableless youth,
That no bribe can pure'ase, nor falsehood stain,
No hand imprison with dungeon chain!
The martyr's fire cannot injure thee,
Or hinder thine ultimate destiny!
Thou only foundation forever sure,
Who buildeth on thee may rest secure.

SCRIPTURAL ENIGMA.

BY W. S. POPPLETON.

- What was the name of the mother-in-law of Joseph, the son of Jacob?
- When one of the prophets was cast into a miry dungeon, who interceded in his behalf and brought him out?

- What was the name of the woman who, having died at Joppa, was brought to life when one of the apostles kneeled down and prayed to the Lord?
- Who was it that found favor in the king's sight more than all the maidens that were brought before him?
- Who was it that pleaded for the life of his brother, that his father might see him again?
- Who was it that was taken among thorns, and bound with fetters and carried to Babylon by the king of Assyria?
- Who was it that waxed mighty and married fourteen wives, and had twenty-two sons and sixteen daughters?
- Who succeeded to the office of the king that was slain at Sachish?
- Who had charge of 300 men that lapped water like a dog?
- Who was it that was appointed unto death, and by his faith and prayers had fifteen years added to his life?
- Who was it that, when wounded by a woman, told his armorbearer to kill him, that it might not be said, "a woman slew him?"
- In what city was it that the Savior saw a widow weeping because her son was dead, and said to her, "Weep not," and commanded the dead to rise.

The first letters of these names, combined, will give the name of a man who established and helped to build the first settlement in the largest, wealthiest and most fruitful valley in the northern part of Utah.

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